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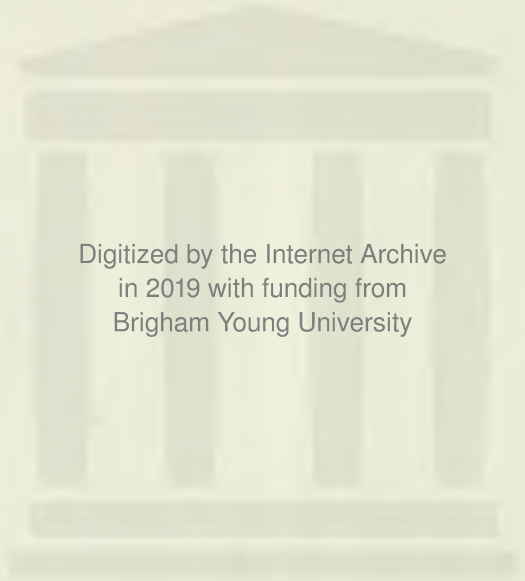
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# The Elders' Reference



The above is a reproduction of the title page to the Elder's Reference as first published in 1906, and is given merely to preserve the same in this edition published by the

## Eastern States Mission

Blank pages are given in this book for recording additional Council to Elders and blanks are also left for indexing the same.

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## PREFACE.

"The Elders' Reference," as published in 1906, while the undersigned was privileged to preside over the Southern States Mission, proved a source of great benefit to the Elders in the field, and was sought after by those laboring in many other Missions. It has often been inquired for, and many requests that it be published have been made by Elders now in the field who have seen it in the hands of returned missionaries. The writer has cherished the thought that some day he might reproduce it in an enlarged edition, and leave it as a souvenir of remembrance when his missionary labors were over—in fact, he had already prepared an exhaustive manuscript for that purpose. But from personal conversation had with other Mission Presidents, he has found there existed a desire that at some future date a "Reference" should be compiled under the auspices of all the Missions. Realizing, however, the great necessity for such a work to be in the hands of the missionaries laboring directly under him, he has decided to simply republish the former "Reference," more as a matter of preservation, with the addition of "Counsel to Elders Going Upon Missions," by President Joseph F. Smith, as well as that given to returned Elders by our beloved President; also a few words of counsel to missionaries in general, given by Apostle Orson Hyde, and "Items to be Referred to Daily," as given by Prest. Francis M. Lyman, in behalf of the Quorum of Apostles. The balance of the prepared manuscript will be left for the consideration of all Mission Presidents.

In 1906 blank leaves were bound with the "Elders' Reference," similar to the policy continued in this little book, and the Elders were instructed to copy the "Sayings of the Prophet Joseph" on them, as they appeared in the Elders' Journal. It will be noticed that these additional "Sayings," which were published in the southern missionary paper after the first edition of the "Elders' Reference" had been printed, are completed in this book.

New York, June 2, 1913.

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The Church of Jesus Christ of Latter-day Saints



“Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give unto them a commandment thus: ‘Thou shalt not idle away thy time.’”—(Doctrine and Covenants, section 60, verse 13.)

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“Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give unto them a commandment thus: ‘Thou shalt not idle away thy time.’”—(Doctrine and Covenants, section 60, verse 13.)

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“O ye Elders of Israel, hearken to my voice, and when you are sent into the world to preach, tell those things ye are sent to tell; preach and cry aloud: ‘Repent ye, for the kingdom of heaven is at hand; repent and believe the Gospel. Declare the first principles and let the mysteries alone, lest ye be overthrown. Never meddle with the visions of beasts and subjects you do not understand, but preach those things the Lord has told you to preach about—repentance and baptism for the remission of sins.’”—PROPHET JOSEPH SMITH.

“We have every power and principle to teach the Gospel. Say what God says, and say no more. Never deviate one fraction from what God tells you. A man never fails who only says what he knows; and if any man says more, and can’t give reasons, he falls short. Preach the first principles of the Gospel—preach them over again; you will find that day after day new ideas and additional light concerning them will be revealed to you. You can enlarge upon them so as to comprehend them clearly. You will then be able to make them more plainly understood by those you teach, so that you will meet with scarcely any honest man but will obey them, and none who can oppose. Adduce sufficient reason to prove all things, and you can convert every honest man in the world. The knowledge of the Gospel of Jesus Christ is not prevalent in the world, although it is written in the Holy Book. You can prove it by the Holy Book they profess to believe in, and your arguments will be so strong and convincing, that people will hear and obey it by thousands.”—PATRIARCH HYRUM SMITH, April 9, 1844.

## TO ELDERS GOING ON MISSIONS.

(A Sermon Delivered by President Joseph F. Smith.)

**A Subject of Marvel.**—The Missionary Labor accomplished by the Missionaries of the Church of Jesus Christ of Latter-day Saints, is a subject of growing comment and marvel among the people of the world, who come to learn of its extent and its results. The feeling of wonder is blended with admiration in the minds of those who study the details of our missionary system, and who are able to appreciate the self-sacrifice, enduring faith and God-fearing reliance by which the Missionaries of the Church are distinguished. The fact that those of our people who go forth on missions do so at their own expense, unsalaried, indeed without hope of pecuniary reward, spending years away from home (usually years of early manhood), the years that are regarded as most valuable in shaping the individual's course and position in life: this fact, indeed, may well arouse the surprise and admiration of the world.

**The Power Exercised by Missionaries.**—Latter-day Saints know well the nature of the power exercised by their chosen fellows who are traveling abroad, oftentimes without "purse or scrip," laden with the wealth of the message of peace, which they offer without price to the eager seeker whose quest is Truth. We realize the solemn fact that a testimony of the Gospel of Christ is, in itself, a source of energy and strength impelling its happy possessor to continued effort in the cause he has espoused, however great the required sacrifice and self-denial may be.

**A Greater Harvest to Come.**—Great as are the results for good already achieved through the missionary service of the Church, the results in the future will be much greater. Where now there is a harvest of twenty or thirty fold from the seeds sown in faith, there will yet be reaped and gathered into the Garner of the Lord a full hundred fold in return. And this assured increase is not to be counted alone in proportion to the

number of Missionaries sent into the field; it will be partly and perhaps largely due to the greater abilities possessed and energies exercised by the individuals. The mathematical axiom that the whole is equal to the sum of its parts is applicable to the work of the Church in all its departments.

**The Difference in Elders.**—If every missionary in the Church now in the field were doing his utmost to fill the measure of his calling and appointment, the time of the richer harvest would be here, even now. Many of our devoted missionaries are valiantly striving to do their best, and to make their best better day by day; great is and greater yet shall be their reward. Others are lacking in energy and effort; their work is done, if at all, in a half-spirited way, and their thoughts are ever running ahead to the time of their release and return. To those of the first class the days are all too short and the months too few for the exalted labors in which they find such genuine satisfaction and happiness. To the others, the days drag and the weeks are burdensome.

**The Indolent Elder.**—Saddening as it is to make the declaration, it is nevertheless true that there are idlers in the Vineyard who, under the spell of indolence and negligence, let the vines in their care go unpruned and untended. For such there is little satisfaction and less happiness in the work that means so much for them and others.

**The Pride of the Faithful Elder.**—It is a matter of righteous pride and pure ambition among our young people (young men particularly) to hold a Missionary's certificate of appointment, with its appended honorable release. To have won such honestly, the holder must have been valiant while in the service. The individual is left largely to the guidance of the spirit of his calling, with which he should be imbued. If he fails to cultivate the spirit which is the spirit of energy and application, he will soon become torpid, indolent and unhappy.

**Be Prepared When You Speak.**—Every Missionary

should strive to devote part of each day to study and prayerful thought on the principles of the Gospel and the theology of the Church. He should read and reflect and pray. True, we are opposed to the set sermons to be delivered with the thought of oratorical effect and rhetorical display, yet when an Elder arises to address a congregation at home or abroad, he should be thoroughly prepared for his sermon. His mind should be well stored with thoughts worth uttering, worth hearing, worth remembering; then the Spirit will bring forth fruits of which his auditors are in need, and give his words the ring of authority.

**Beware of Indolence and Neglect.**—It is reported to us in some of our Missionary Headquarters, that Elders lounge about for a good part of the day, wearied with the burden of those who have nothing to do. The laborers are too few for the harvest, and yet some of the servants who have been sent forth in the field lie asleep under the trees, with their sickles rusting by their sides. Brethren, you to whom these words of admonition apply, for your own sakes, if not for the sakes of those whose welfare is in charge, beware of indolence and neglect. The adversary is only too eager to take advantage of your apathy, and you may lose the very testimony of which you have been sent to bear record before the world.

**Practice Systematic Studying.**—We would recommend to the Conference Presidents and other presiding officers in the various branches of the Church that, where possible, they have Elders in their charge follow regularly and systematically a study of the standard works and other approved publications of the Church, thus more fully equipping themselves as teachers to the world.

**The Listless Elder.**—There is little excuse for the idle man in any walk of life; work is abundant for any one who will labor; but least of all is there excuse or palliation in the case of a listless or idle Missionary pretending to busy himself in the service of his Lord.



**Avoid Contention and Debates.**—It is to be earnestly recommended that the Elders abroad on missions, as, indeed. Latter-day Saints in general, avoid contentious argument and debate regarding doctrinal subjects. The truth of the Gospel does not depend for its demonstration on heated discussions; the message of Truth is most effectively delivered when expressed in words of simplicity and sympathy. The history of our missionary work already written proves the futility of public debates and argument between our Elders and their opponents; and this in spite of the fact that in the great majority of such undertakings the forensic victory has been won by our representatives. A testimony of the Truth is more than a mere assent of the mind; it is a conviction of the heart; a knowledge that fills the whole soul of the recipient. Victory in debate is no stronger evidence of right on the one side of the victor than is success in battle proof of the justice of the cause for which the conqueror fought. A debate is usually a wrestling match in words, and the result demonstrates simply which of the wrestlers was the stronger or more skillful, certainly not which of them stood for the right. However, it is not to counsel particularly against debate and discussion with outsiders that these words are written, but to urge our missionaries to refrain from such useless altercations of words among themselves.

**How to Settle Differences.**—If there be differences of opinion between brethren on matters of doctrine and practice, let these brethren read, reflect and, above all, pray in their search for truth; let them, if possible, and if necessary, submit the questions to the officers in the church directly presiding over them.

**Avoid Wordy Warfares.**—To-day, as in every age past, the strife among mankind has been rather for triumph than for Truth; but such triumph (a victory on the wrong side) is worse than defeat in the eyes of God. We learn that in some of the Missions, brethren are prone to arguments and discussions among themselves, and worse even than this, that they sometimes carry

on their wordy warfare in the presence of inquirers and recently converted members of the Church. No good, but surely evil, will come from such a course. The principles of the Gospel are fit subjects for investigation and research; differences of opinion on doctrinal matters may very properly be talked over and studied by the Elders; but all should be done in the spirit of the seeker after truth, and with prayerful earnestness that the truth may be made plain.

**Leave the Mysteries Alone.**—Missionaries are sent forth to preach and teach the first principles of the Gospel, Christ and Him crucified, and practically nothing more in the way of theological doctrine. They are not commissioned to expound their own views on the intricate question of theology, nor to mystify their hearers with a show of profound learning. Teachers they are and must be, if they meet in any degree the responsibilities of their high calling; but they should teach as nearly as they can after the manner of the Master, seeking to lead by love for their fellows, by simple explanation and persuasion; not trying to convince by force.

**Keep Close to the Simple Teachings.**—Brethren, leave the themes of profitless discussion alone; keep close to the teachings of the revealed word, as made plain by the standard works of the Church and through the utterances of the living Prophets; and not let a difference of views on obstruse matters of doctrine absorb your attention, lest thereby you become entangled with one another and separated from the Spirit of the Lord.

**Read the Inspired Writings Aright.**—The standard works of the Church and other approved writings should be carefully studied and commented upon by the brethren; every Latter-day Saint, and particularly Elders in the field, should seek to become learned in the Gospel; but let it not be forgotten that to understand the inspired writings aright, the reader must himself have the spirit of inspiration; and this spirit will never impel one to hostile discussions nor wordy contests. Seek first the

Kingdom of God and His righteousness, and all else that is desirable, including the knowledge for which you yearn, shall be given unto you.

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## FELLOWSHIP WITH THE WORLD.

In 1855 Apostle Orson Hyde delivered a sermon which contained the following timely advice to the Elders who labored as Missionaries in the world: "Remember ye Elders of Israel, that you are to go to all nations and preach the Gospel to every creature. While abroad on your missions in the discharge of your official duties, what favors have you a right to ask of the world? If you are hungry you have a right to ask for food. If you are in distress or want and cannot relieve yourselves, you have a right to ask them for relief and aid. If any one kindly and generously gives you food, clothing or money for Christ's sake, and because he loves you as a good man, let your peace and blessings rest upon that person, and upon all others that kindly administer to your wants; and then when you all appear before the God of Truth, forget not to give a good account of those who favored you on your missions through this world, and say, "When I was hungry, they gave me food; when a stranger they took me in; naked, they clothed me, and when thirsty they gave me a cup of cold water." Remember that your comfort and happiness in this life measurably depend upon their kind offices toward you; and in turn, their future comfort and happiness will be suspended upon your testimony, and upon your favorable report it will be said unto them: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Enter thou into the joy of the Lord."

Any "Mormon" who will seek the company of a lewd woman, either home or abroad, or that will try to seduce a virtuous woman, is looked upon precisely the same and with similar feelings to those with which we look

upon the contents of a billious stomach ejected by the aid of lobelia or tartar emetic. We spew such out of our mouth. We can look upon no such character as a Christian or a gentleman, though he be the highest "Mormon" official, a civic or military officer, the king upon his throne or the president in his chair. The higher the station the more sinful and loathsome the act. But to return to our subject—the fellowship of the world. Unite with them just as far as you require them to unite with you, and upon the same principle. If they are hungry, feed them when in your power. If they are in distress or trouble or difficulty, relieve them. Take them in when strangers, if they ask you. Be kind unto them and courteous; yet remember that God has given unto you His Holy Spirit as a standard and to keep it erect. If the world have fellowship and union with you, let it be in the Spirit of the Lord. But if you allow that standard to fail in your hearts, or to become recumbent and you slide back into the world and unite with them, you have virtually struck your colors to the enemy, and have gone over to his side. The salt has lost his savor, and is become powerless to save. If you love and respect the welfare of the world, never allow yourself to imbibe their spirit, or to become one with them. For if you do, you cannot be a savior, but need one as well as they, for both of you stand upon the same level. The world hated the Savior before they hated us. and they killed Him because He would never unite in heart and spirit with them. "Do, then, all the good you can, and as little harm as possible."

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## NOTES TO BE REFERRED TO DAILY BY MISSIONARIES.

Each missionary of the Church of Jesus Christ of Latter-day Saints is endowed with the Holy Priesthood of God, and is sent forth as a minister of the restored Gospel of our Lord and Savior Jesus Christ. He is believed

to be morally clean and upright, and should keep himself pure, sweet, and unspotted from the sins of the world. He should avoid and resist the very appearance of evil, and, after performing an honorable mission, should return to his home with clean hands and a pure heart. Among the many items of counsel given by the authorities of the Church before his departure for the mission field, he should have the following indelibly stamped upon his mind and heart:

1. Keep a brief, daily journal of your life's labors, especially of all your official acts.

2. Do all things with a prayerful heart; pray vocally morning and evening, oftener when necessary, and pray secretly every day. Make each prayer appropriate to the occasion, as those for the Sacrament and Baptism are.

3. Invariably keep the Word of Wisdom, refraining from the use of tea, coffee, tobacco and intoxicating drinks.

4. Guard against familiarity with womankind. There must be no sparking, kissing, or embracing of women—your kisses should be for home consumption, and be brought home to your loved ones, where they belong. Kissing and hugging aside from this lead to immorality, and a fallen brother not only crucifies himself, but brings misery and woe to the kindred of both parties. Immorality is the bane of missionary life. There is little more enticing, and nothing more dangerous and deadly.

5. Build up and portray the excellencies of the Gospel, but do not tear down any man's religious structure. Grant sincerity of mind, as you claim it for yourself. Discover and recognize all things praiseworthy about you.

6. Be charitable to unfortunate conditions, and be sympathetic with the afflicted.

7. Bless, but do not curse.

8. Be genteel, and pattern after the best in manly manners. Do not engage in rowdy or undignified sports, but follow in the demeanor of a dignified and manly minister.

9. Be pleasant and cheerful, but do not indulge in nonsense, ridicule and unseemling jesting.

10. Defend and justify the right, but contend with no man.

11. Be candid and sincere.

12. Hold sacred and do not use commonly such names as God, Jesus Christ, The Holy Ghost, Apostle, Prophet, Seer and Revelator. Elder or Brother are the common titles for members of the Melchizedek Priesthood. President and Bishop may be used where they belong.

13. Write your first name in full, or abbreviate, as "Geo." for George, "Wm." for William. Initials fail to determine the sex, or to specify clearly which person is meant.

14. Study the Scriptures carefully—the Jewish, Nephite and Latter-day revelations. Store your minds with knowledge of the truth, and the Spirit of the Lord will bring it forth in due season. As the Savior said: "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven."

15. Be cleanly in your person and clothing; spend as little money as possible, leaving the world and your brethren to assist you in the things that are needful, thereby proving that they are disciples of the Lord.

16. Lodge, eat and pray with the people as much as possible.

17. You are sent out to preach the first principles of the Gospel, and to call all men to repentance. You are sent to teach, and not to be taught by the world.

18. Leave your visiting and sightseeing until your mission is completed.

19. Proper living and serving the Lord and consequent growth and development of strength and stability at home will aid you in the mission field, and, on your return home, you will be better prepared thereby to continue your labors and keep from backsliding.

20. Be careful of what money you may have; see that you do not get robbed.



21. Do not borrow money of Saints or strangers.

22. Do not make promises to write or do other favors when you get home; wait until you get home, and then do all you reasonably can.

23. Do not praise the beauties of Zion, or magnify the virtues of the Saints. Fortify the people for the trials they must meet, as they will be tried in the furnace. Urge the people to stay and maintain the work abroad in the earth, by their works and their means. Thus they will gain strength to be able to stand when they do gather to Zion. If they must apostatize, it is better that they do so in their native land.

24. Start right, by avoiding all evil habits; never say in public or in private that you do not know the Gospel is true.

25. Get an understanding of the Gospel, and teach it as the Spirit directs.

26. Get the spirit of your mission and keep it.

27. Seek learning by faith as well as by good study. If deficient in good English, acquire a knowledge thereof so as not to betray ignorance; but do not depend upon fine words or upon the learning of the world.

28. Live near the Lord, so that you can approach and appeal to Him on all occasions.

29. Let all your talents, affections and power be centered on the work of the ministry.

30. Seek to know the will of the Lord, and to do it. When success attends your labors, give God the glory.

31. In going and in returning, and while sojourning, remember that the Church and the Saints will be judged by your actions.

32. Your duty to yourself and to your God is to do your very best, and to do it always.

33. Be appreciative of favors, and leave your blessings with the deserving.

34. Do not enter into debates with each other or with anyone else over obscure points and passages; nor should you seek to advance beyond what the Lord has revealed.

35. Honor the laws of the country in which you labor.

36. Observe strictly the rules of the Mission and Conference Presidents.

37. Be punctual, that the Spirit of the Lord may not be grieved by the unseemliness of tardy attendance.

38. Your lives are precious; care well for your health. Excesses are wrong and bring disaster. You should not walk too much, talk too much, fast too much, eat or drink too much, or attempt too much to do without needful things. Wisdom is one of the greater gifts.

39. Your ambitions to make converts should not lead you to baptize those who are unworthy. Never baptize a married woman without the consent of her husband, or children under age without their parents' consent.

FRANCIS M. LYMAN,  
In behalf of the Council of Twelve Apostles.

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## INSTRUCTING THE CANDIDATES FOR BAPTISM.

1. Due care should be exercised by the Elders that the subjects for baptism be properly instructed before they enter the water; that they may know what is expected of them as Saints. The consent of the wife's husband should be obtained, and that of the parents when the children are under age. Confirmation should follow baptism as soon as convenient, and no candidate should be baptized unless the individuals believe with all their hearts that Jesus is the Christ and that Joseph Smith was a Prophet of God. They may not be able to know for themselves that Joseph Smith was a Prophet, but must believe with all their hearts and understand that baptism is too sacred an ordinance to be trifled with. Remember the conversation between Philip and the Eunuch, when baptism was asked for; the answer was: "If thou believest with all thine heart, thou mayest." God is not looking for quantity as much as He is for quality. It is not to be expected that candidates for



baptism should understand every principle of the Gospel, for "the things of God knoweth no man, but the spirit of God." When a person has been baptized and has been confirmed a member of the Church, he then receives the Holy Ghost, which "shall teach them all things," and "guide them into all truth." Under its divine influence the Scriptures will become plain to them, and they will then understand the truths contained therein by the same spirit as that by which they were uttered, for "no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Elders performing the ordinance of baptism should give the newly baptized members a certificate of membership, and then send an account of the baptism to the Conference President on the genealogical blanks furnished by the Mission for that purpose, and not send the genealogies to the Mission Headquarters, as some Elders have done.

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## ADMINISTERING THE SACRAMENT TO NEW MEMBERS.

2. The Sacrament should be partaken of by the Elders at least once every week, no matter where they are, while it should be administered to new members as soon as they have been confirmed into the Church. When they visit the homes of the Saints they should inquire when they partook of the Sacrament, and a Sacrament meeting should be held, giving them the privilege of partaking of the same and instructing them in the ordinance. The vessels used in the administration of this holy ordinance should be scrupulously clean, and those who partake of these emblems should do so with "clean hands and pure hearts," otherwise they "eat and drink damnation to their own souls not observing the Lord's body." All this should be carefully explained to the Saints, in a kindly manner. The Elders should be very

careful in blessing the bread and water, to do so properly. Where the Lord has condescended to reveal the exact words to be used in the performance of any ordinance of the Church, these words should be used without change or deviation. If an Elder has not committed these blessings to memory, then he should read them. In breaking the bread, see that no more is broken than what is absolutely necessary. Children over eight years of age, who have not been baptized, should not partake of it, but those under that age may do so.

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## EXCOMMUNICATING MEMBERS FROM THE CHURCH.

3. Persons sending in their names, with the request that they be excommunicated, should be summoned to meet with the Elders, at a certain time, then and there to show cause why they should not be dealt with as requested by them. No person should be excommunicated without the approval of the President of the Mission, nor should a person be ordained to the Priesthood without his consent. Excommunication is a very serious act, and members should be labored with in all diligence, mercy and charity, before severing them from the Church. Where there is a branch of the Church this should be attended to before that body, and where no branch exists it will be better to have as many as four Elders present, and also invite in, to their council, such members of the Church as may be living in that vicinity. A proper record should be taken of everything done at such a meeting. The motion to disfellowship any member, whether present or not, should be made by one of the Elders and seconded by another; the Presiding Elder should put the motion, which should be adopted; all voting should be done with the uplifted hand. The minutes of such meeting should be sent without delay to the Conference President for further action. Be sure that the party summoned has received the notice sent him to

appear, and that he has had sufficient time to be present. The meeting should be opened and closed like any other religious service and everything done to save the individual in whose eternal interest the meeting is held.

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## SAINTS MUST NOT JOIN OTHER RELIGIONS.

4. The members of the Church should be instructed that they must not join other religious bodies. When they have been baptized they have put on Christ, and are called out of the world, and consequently should remain separate and distinct and apart from all other churches. There is nothing in common between the Church of Jesus Christ of Latter-day Saints and any other religious body. The Apostle James says: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (iv, 4.) Let the members of the Church think seriously of this saying of a servant of God, for it is the word of God unto all.

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## MEMBERS MOVING INTO OTHER CONFERENCES.

5. Members of the Church quite frequently move from place to place without properly notifying their Conference President. The Elders should counsel the Saints to give proper notice, and obtain their membership certificates before leaving a Conference, and also to present those certificates to the new Conference in which they may locate, that such members may never become lost. It should be the ambition of every Elder to help in every way to keep correct Conference records, and the force and value of this counsel can readily be seen.

## SAINTS MUST RECOGNIZE THEIR PRESIDENTS.

6. Elders should instruct the Saints that any request for favors from the Mission Office must come through the Conference President. Letters are frequently received from Saints which have to be sent to the Conference Presidents for their personal examination before any action can be taken. If the Elders will inform the Saints of this procedure, it will save them and us a great deal of unnecessary trouble. Sometimes an urgent request comes to the Mission Office for Elders to be sent to a certain locality to administer to some sick person.

Such requests have to be sent to the President of the Conference where such parties are, before any action can be taken. If Saints would send their requests direct to the Conference Presidents, much valuable time would be saved, and oftentimes much distress, and suffering.

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## THE SAINTS SHOULD WARN THEIR NEIGHBORS.

7. The Saints should always have a supply of tracts and Church works, so that, having been warned themselves, they can warn their neighbors. A great work can be done by members of the Church in lending out literature explaining our faith, and in setting good examples before the people where they live. The literature of the Church is very cheap, and it will not entail much expense on the members to supply themselves with a few tracts and a copy of one or two of the cheaper books. If by their efforts they should succeed in bringing one soul to a knowledge of the truth, behold! how great will be their joy with that soul in the kingdoms of Our Father. Remember the Savior's parable of the man who found the treasure in the field; he sold all that he had in order to possess it. If the joy of the Saints is as great, they will be filled with a desire to tell others of the treasure they have found.

## **FAST OFFERINGS SHOULD BE OBSERVED.**

8. The Saints should be taught to observe the first Sunday in every month as Fast Day, and pay the equivalent of their food for that one day unto the Lord as an offering, to be used for the support of those who are poor and destitute. The Lord has said in this day, "Behold, thou wilt remember the poor; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me." If the Saints enter into this matter in the right spirit, they may rest assured that the blessings of the Lord will rest upon them. If they will sacredly devote, on the first Sunday in every month, the means for the benefit of the poor that they would have to spend for food that day, if they did not fast, they will have the pleasure of lightening others' burdens and alleviating their sore wants, and have the satisfaction, besides, of knowing that they have received direct personal benefits themselves. This may not be all that will be necessary for us to do to relieve the poor, yet it will be a material contribution towards doing so. Presidents of Conferences have been supplied with receipt books specially prepared for fast offerings, and the Saints should be taught to take pride in preserving all such receipts, no matter how small the amount.

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## **MEMBERSHIP CERTIFICATES FOR IMMIGRATING SAINTS.**

9. Membership certificates for immigrating Saints must be signed by the Conference President before they will be signed by the President of the Mission. The Saints may then take them to Zion, where they will be accepted by the Bishop when becoming a member of his Ward.

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## **THE LIAHONA SHOULD BE IN EVERY HOME.**

10. The Elders must not stop canvassing for LIAHONA, the Elders' Journal, until they get it into the home

of every member of the Church and every friend. It is one of the most effectual weapons in the defense of the truth that we have at our command, and will make friends for us and the Gospel wherever it goes. Our missionary paper should be carefully read by our Elders and members, and looked upon as a direct message to them from the headquarters of the Mission. The Elders should take pride in contributing to its columns, either "Notes of the Field" or original articles. Baptismal ceremonies, cases of healing, fulfilment of prophecy, conferences and district meetings, entertainments, socials and other similar matters should be written up for the missionary paper so as to make it of mutual interest. Each pair of Elders should endeavor to secure at least one new subscriber every time they send in their weekly report, and the Saints should look upon themselves as special agents for this little missionary in the places where they live, and get their friends and relatives to take it. It is equal to fifty missionaries.

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## WHY ELDERS ARE SOMETIMES TRANSFERRED.

11. It is sometimes deemed of benefit to the Mission that transfers from one Conference to another are made; even in the selection of Presidents, as well as traveling Elders. A good, energetic traveling Elder, understanding all the details of the work in his Conference, is sometimes valuable enough to be transferred and made President of another Conference. He not only has the benefit of methods and ideas found in his new field of labor, but takes with him, for the benefit of the Conference, the very best of what he has learned in the other Conference while laboring there as a traveling Elder. By pursuing this policy, occasionally, it mixes up ideas, keeps a Conference from getting in a rut, and is very beneficial to the work. If the Elders will bear in mind that this method will be followed from time to time, it will do

away with guessing, and speculating as to who will be the next Conference President, as well as removing the inducement for Elders to be filled with ambition to hold office, which we all know is foreign to the spirit of our work.

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## RESPONSIBILITY OF SENIOR ELDERS.

12. Let every Elder who takes a new companion—one who has recently arrived from Zion—sense the responsibility that rests upon him. God will hold him responsible for the example he sets to his new companion, and a reward or a punishment is certain to follow as a result of his acts. Teach the new Elder to love his work, to love his companion, to love his Mission, and to love and forgive his enemies, because this is the spirit of a missionary. Show them how to seek opportunities to have Gospel conversations, to hold public meetings, to distribute the Gospel tracts and to sell the books containing the Word of God. If they do this, they are in the line of their duty. If they fail to do their duty in this respect, the new Elder should report the fact promptly to his Conference President, and a change in companions will at once be made. Be careful and not walk your new companion too far at first. Some Elders have been ruined for life because of such indiscretion on the part of those who should know better. Five or six miles a day for the first month is plenty. Certainly a pair of energetic, God-fearing Elders can get close enough to the Lord to have their prayers heard, causing Him to soften somebody's heart every five or six miles of their journey.

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## LEAVING THE GOOD SEED TO WITHER.

13. We should not break up more ground than we can cultivate and properly look after. The harvest is great, and the laborers are few, and we have got more ground broken now than we can cultivate. Instead of



breaking up more ground, let us take half of that which is broken, and cultivate it properly. In the short space of time allotted to every missionary, we must not expect to be able to preach the Gospel to every creature; so don't try to do impossibilities. There will be other Elders called after we get through, and others after them. Let us pray over the ground already planted with the good seed, and water it with our tears, nurturing it as carefully as possible, for God will give the increase in His own good time. Too frequently the Elders have preached the Gospel to strangers who have become interested, and then the missionaries have left for other fields to allow the good seed to wither and die. The time has come for our Elders to labor more extensively among those who have started to investigate the Gospel, and they must cultivate the seed which has been sown, endeavoring to successfully ripen it, instead of trying to cover too much ground. When a good opening presents itself for successful work, the Elders should remain and labor diligently among those who manifest a disposition to embrace the Gospel. Of course, there is such a thing as "wearing out your welcome," but where people commence to investigate the Gospel, under the influence of the Holy Spirit, they delight in having the messengers of the Lord tarry among them, and will gladly make any sacrifice to entertain them under their humble roof. In such cases the Elders should prefer to remain rather than to see how many miles they can walk by the time they make their next report. Elders must be careful not to wear out their welcome. When their welcome is gone, then their usefulness is gone also. Better to leave before this occurs, even though your friends may press you to stay.

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## ACCEPTING CHALLENGES FOR DEBATES.

14. There should be few, if any, debates held. The Elders are not sent into the world to discuss religion with men who approach our missionaries with chips on their shoulders. We have a more honorable calling to



attend to. If a minister wants to know our position on any principle of the Gospel of our Lord and Master, tell it to him and his people in any meeting he calls for that purpose, and prove it by the Word of God, as we can do everything we preach. If he can find any error in what we say let him point it out. If he still insists on a debate, enter into a written agreement to occupy one-half of a meeting with him on the subject, "What Must We Do to Be Saved?" with the written understanding that the people are to be left as their own judges regarding what they have heard. If the minister is sincere, he will agree to this. Many queries are propounded solely for the purpose of puzzling or embarrassing the Elder, and all such should be absolutely ignored. Argument is not the weapon, nor is debate the best method of the messengers of Christ. The argumentative spirit is distinct from the investigative; the one seeks triumph, the other truth. No good can come from pursuing an argument with one who is inflamed so as to be not influenced by fact or amenable to reason. It is doubtful whether a single honest soul has ever yet been won to the truth through the effect of argument and debate. It is the calm, sweet influences of the Spirit that carries conviction to the honest heart.

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## ELDERS IGNORING THEIR CONFERENCE PRESIDENTS.

15. Elders should not be allowed to step over their Conference Presidents and write to the President of the Mission for instructions as to trying members for their fellowship and ordaining people to the priesthood. The Conference Presidents are the medium through which every matter of business should reach headquarters, and every Elder should honor his President, and be proud to do so. It is not only the case in matters of excommunication and ordination, but it is the same with many other things—the Elders are writing to the Mission Office

about nearly everything. Of course, we understand the necessity of Elders writing the Mission Office concerning matters of business connected with their accounts, and also their purchases through the commissary office; and many times there are cases of emergency when it is perfectly proper to communicate direct with the Office on many other matters, but the Elders should use good judgment and always be jealous of the position occupied by the one who presides over them as a Conference President.

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## WRITING LETTERS TO CONFERENCE PRESIDENTS.

16. Elders should write a weekly letter to their Conference President and give him a brief statement of their labors and of all important happenings. This will enable the President to properly report the history of his Conference, which should be terse and complete, not too lengthy, and promptly mailed to the Mission Office for publication.

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## VIOLATING PROMISES TO WRITE TO SAINTS.

17. Too often the Elders forget the promises they make to the Saints about writing letters to them after their return home. A few good letters from an Elder who has gone home does the Saints a world of good, and aids largely in the labors of the Elder who is still in the field; but a broken promise throws a damper upon the work and makes it up-hill work for the Elder who follows in the footsteps of the one who once labored as a missionary. Broken promises of this kind should be reported to the Mission President, and he will be justified in reporting the same to the Elder's bishop at home. Elders should be careful and not make too many promises; but when once made they should be cherished as a sacred covenant.

## **PRESERVING THE ADDRESSES OF FRIENDS.**

18. The Saints need teaching as well as the friend or stranger, and while greeting new-comers kindly, don't forget the old friends. Keep the names and addresses of friends made in your travels, and write them when you return home, so that they may know you are grateful for kindnesses received, and thereby make it so much easier for the Elders who follow in your footsteps to continue the good work you commenced, that peradventure many such friends may finally receive the truth and become numbered with the covenanted children of God.

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## **ANSWERING LETTERS OF INQUIRY PROMPTLY.**

19. When Elders receive a letter of inquiry from the headquarters of the Mission which requires an answer, they should never let the sun go down without answering it. The Elders laboring in the Office are but human and liable to make mistakes, but they are always willing and anxious to correct the same. If mistakes occur, notify the Mission Office, in the Spirit of the Gospel, so that they can be rectified.

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## **TELEGRAPHING TO THE MISSION PRESIDENT.**

20. In case of sickness, death or serious trouble of an Elder, his companion should promptly invite aid by wire, sending the same at the expense of the Mission if necessary. Never limit your message to merely ten words when a longer statement is necessary in order to make us fully understand the situation. If your companion is sick, write not only to the Conference President, but to the Mission President also, giving every possible symptom. Remain in one place until proper instructions can be sent from headquarters. If necessary,

the President of the Mission will visit the Elder in person. Many times when you are ill, if you will stop eating and give your stomachs a little rest, you will find it better medicine than any doctor can prescribe, and much cheaper, too.

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## PROPER WAY TO REMIT MONEY TO THE OFFICE.

21. The headquarters of the Mission now being owned by the Church, the Elders and members can always find us by simply addressing their letters to their Mission address, writing address very plain. In this particular, it would also be well to remark that remittances should never be made out in the name of the President of the Mission, but always in the name of the Mission. When you write home to relatives and friends, instruct them to send all money in this way. Tell them, also, in sending packages, to wrap them in strong paper, of several thicknesses, and see they are well tied with strong cord. If you expect heavy packages from home, about Christmas time, always arrange to have them come direct to you, as you thus save double postage, besides getting them several days sooner. **This** can invariably be done by making dates ahead. No writing should be enclosed in parcels, because it is in violation of the law, and we believe in "obeying, honoring and sustaining the law."

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## CIRCULAR LETTERS TO BE FILED AWAY.

22. All circular letters mailed from the Mission Office, containing instruction regarding the work of the different Conferences, should be preserved in a regular letter file, and properly indexed according to the subject it deals with, that other Conference Presidents might also have the benefit of the instruction they contain. These circular letters are in no sense the property of those who receive them.

## CHANGING CONFERENCE HEADQUARTERS.

23. Conference Presidents should not change their headquarters without first notifying the Mission President. This is very important. Let the address also appear at the end of the regular monthly review, so that it can be published for the benefit of any one who desires to correspond with the Conference President. Elders laboring in cities should send the Mission Office the complete address of their new quarters whenever they change their residence. In every instance not only send us your postoffice box number, but also your street number, so that in case we have to telegraph you, or send a special delivery letter, we will not be at a loss to know how to reach you promptly. This is so important that we want the Elders to read and re-read this until they can repeat it from memory.

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## TITLE TO CHURCHES SHOULD BE SECURED.

24. The title to all church property should be vested in the name of President Joseph F. Smith. The particular wording of the deed should be: "Joseph F. Smith, trustee-in-trust in all the world for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints." See that title is thus vested in our President. After the deed is duly executed and acknowledged, forward it to Mission Headquarters for examination. If it is found to be correct, then it will be returned to the Conference President with instructions to file it with the register of deeds in the county in which the land is situated. All church buildings of any material worth should be insured also in the name of Joseph F. Smith, trustee-in-trust, etc. Don't leave this until it is too late. Had our church on Harker's Island been insured, we would not only have collected the insurance money, but the insurance people would have hunted down the perpetrators before now, and would have seen that they were properly punished.

## KEEPING THE CONFERENCE RECORDS.

25. Conference Presidents are the custodians of the Conference records, and should see they are properly kept and safely guarded, for they are held absolutely responsible for their correctness, neatness and security. The Record Book should contain the names of all baptized members and their complete genealogies. The Friend Book should show the names and addresses of all who have been friendly and are willing to entertain our Elders. A good Conference History Book should be kept, in which to record the Conference history as it occurs. The Elders' Record Book should contain all the Elders' names, their genealogies and the transfers and releases as they occur. The Tithing Book should contain all the names of the tithe-payers in the Conference, arranged in alphabetical order. The names of new tithe-payers will be sent from the Mission Office each month hereafter, and they should be added to the original list and carefully preserved. Another book should be kept for fast offerings, and then other books for recording the names and addresses of Saints by counties, also missing Saints. Conference Presidents will confer with the Mission President for further particulars about the proper keeping of these records.

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## ELDERS SHOULD ALWAYS TRAVEL TOGETHER.

26. Elders laboring in the country should always go in pairs, never singly. Where Elders are laboring in a city they need not go in pairs to a person's house to distribute tracts; one may be on the other side of a street, or even canvassing on a different block, but still they should not be separated for any great length of time. Elders are less liable to be falsely accused when they are together. Then, again, in traveling together they have the companionship and the protection of each other. They should be bound together with that spirit of love and



union as can only be enjoyed and fully appreciated where the Spirit of God dwells. So long as they are possessed of that spirit they will enjoy this kind of union; if strife or contention exists, then they may know that the spirit of the adversary has crept in and it should be their duty to banish from them this evil influence. Should contention arise, let one be brave enough to say to his companion, "Come, my brother, let us go into the woods and pray." It is a quick and most effective way to gain a victory.

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### PROPER KIND OF CLOTHING TO WEAR.

27. The Elders should be particular about their appearance. They should be dressed in neat, dark suits, and derby hats; shirts and ties should be suitable for their clothing. They should never appear at a table without their cuffs, collars and ties, their toilet in every particular being properly attended to. Nothing creates so much respect for an Elder as the respect he has for himself. The shoes should be kept clean, the clothes well brushed and neatly pressed as far as it is practicable.

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### FOLLY OF PURCHASING CHEAP CLOTHING.

28. The Elders should not be "too cheap" in purchasing clothing. Let them order their apparel through the Mission Office, and not be tempted with bargain sales at "Cheap John" establishments in the cities where they happen to be laboring. There is no money in cheap clothing; cheapness is next to nastiness. Clothes talk, and you can take an Elder who is neatly dressed, and he makes a better appearance and talks better than does the Elder who has been out in a rainstorm with a suit of clothes bought at some irresponsible store. A suit of good clothes will outlast several suits of shoddy material, and they always keep their shape. A suit of

clothes ordered through the Mission Office is always guaranteed, and can always be returned if they do not wear well; but a cheap suit bought at some establishment which may go out of business or become bankrupt at any moment can never be made good. It is the counsel to all the Elders, to buy their clothing and other supplies through the Mission Office, and if the Elders believe in obeying counsel and would profit thereby, they will give heed to what we say, for we say it for their good.

## KEEP YOUR BODIES CLEAN.

29. In the winter time the Elders should bathe at least once or twice a week, and as often as possible in summer time. It is not always convenient to get the accommodation for a full bath, especially while traveling in the country; but a good sized sponge can be carried, and it will not require a very large quantity of water to enable one to thoroughly cleanse his body. The Spirit of God will not dwell in an unclean tabernacle any more than the Elders themselves love to live in a house covered with filth. If you desire perfect health and God's Spirit to live within you, keep clean and sweet. Cleanliness is a principle of the Gospel, and almost the first words given by God to ancient Israel were to induce and demand cleanliness, nor did He fail to require it continually. Any breach of this sacred principle made void their offerings, and the offenders were punished to the extent of the committal. We trust the Elders will remember this, and keep their bodies clean.

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## FAMILIARITIES WITH THE OPPOSITE SEX.

30. Elders cannot be too particular in the company of the opposite sex. They should not give the ladies any reason for considering them in any other light than as spiritual advisers. The Elders have been sent out to preach the Gospel and not to carry on a flirtation with



the opposite sex. They have been warned by the authorities of the Church that their time is to be devoted to converting souls to Christ and not to making love. Any Elder who violates this solemn injunction will be relieved of his license and sent home.

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## WASTING TIME IN PLEASURE-SEEKING.

31. The time of the Missionaries belongs to the cause they represent, and ought not to be wasted in seeking pleasure. Avoid all amusement not consistent with your calling in the ministry. You cannot enjoy the full flow of the Spirit of God if your mind is centered on things that have a tendency to draw you away from a proper discharge of your duties as a minister of the Gospel. Your conversation should be refined, and you should love to discourse with your companion and those whom you associate with on the principles of righteousness, as becomes the true disciple of our Lord and Master. Have a glad heart and a cheerful countenance at all times and never forget the solemn injunction of the Lord (Doc. & Cov., Sec. 60, v. 13): "Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore, I give unto them a commandment thus: 'Thou shall not idle away thy time.'"

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## LET THE MYSTERIES ALONE.

32. Pray all the time and fast when it is wisdom. Don't be a sluggard in the mission field, but labor all the time for the uplifting of humanity by the Gospel of Jesus Christ. Avoid set speeches and mannerisms; don't condemn others; tell what you believe; preach Jesus Christ and Him crucified; tell of the divine mission of the Prophet Joseph Smith; let the mysteries of the kingdom alone. Remember those choice words of the Patriarch Hyrum Smith to the Elders in Nauvoo, on April

9, 1844: "We have every power and principle to teach the Gospel. Say what God says, and say no more. Never deviate one fraction from what God tells you. A man never fails who only says what he knows; and if any man says more, and can't give reasons, he falls short. Preach the first principles of the Gospel—preach them over again; you will find that day after day new ideas and additional light concerning them will be revealed to you. You can enlarge upon them so as to comprehend them clearly. You will then be able to make them more plainly understood by those you teach, so that you will meet with scarcely any honest man who will not obey them, and none who can oppose. Adduce sufficient reason to prove all things, and you can convert every honest man in the world. The knowledge of the Gospel of Jesus Christ is not prevalent in the world, although it is written in the Holy Book. You can prove it by the Holy Book they profess to believe in, and your arguments will be so strong and convincing that people will hear and obey it by thousands."

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### **SUBSTITUTING TRACTS.**

33. Sometimes the printers disappoint us in delivering our tracts, and as a result we are sometimes out of the kind ordered by the Elders. When this occurs, and the Elders give no second choice, some other kind is substituted, and the Elders should receive them in a kindly spirit, and use them. All things are done for the best at the Mission Office, but we cannot always control circumstances.

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### **CONSECRATING OIL MAILED FROM THE OFFICE.**

34. Olive oil sent from the office is never consecrated unless we are requested so to do. Elders should bear this in mind, and be careful to consecrate all oil ordered by them from this office. It is always better for

the Elders to purchase the oil themselves if they are in localities where a good quality can be obtained. Mail back to us the tin tubes in which the oil is sent from this office. They only require a two-cent stamp to return. Be careful when consecrating the oil and use proper language. There is no particular prayer given to us to be specially used in the performance of this ordinance, but we should be very careful in attending to this and see that it is done in the name of Jesus Christ. If the Elders will say, "O God, the Eternal Father, we present this open bottle of oil, and in the name of Jesus Christ we consecrate and dedicate the same for the healing of the sick, and ask Thee, Our Father, to remove from it everything that is detrimental to health, and let Thy Spirit attend the administration of the same; and we ask Thee to seal and ratify it in the heavens; and we do it all by the authority of the Holy Priesthood, and in the name of Jesus Christ, Amen"—these few simple words will convey the necessary ground and the oil will be properly consecrated.

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## NECESSITY OF USING SEPARATE ORDER BLANKS.

35. In ordering articles from the office, don't forget to give proper addresses, and sizes of articles or apparel wanted. Use plenty of order blanks. Never order money, subscriptions for the *LIAHONA*, tracts or books, upon the same order blank used in ordering clothing. Place all these articles on separate order blanks. Place as many of your orders as possible through the Mission Office; it gives the Mission prestige, which is always very valuable, and has on several important occasions been a great service to the cause of truth. The Mission will be here when the Elders now laboring in the Eastern States have been released and have returned to their homes. Therefore, every Elder should be glad to do everything possible to build up influence for the Mission in which he is laboring.

## ANTAGONIZING PEOPLE WHO GET RELIGION.

36. During the time when revivals are prevalent throughout the country, and people get religion, the Elders should rest on their oars, but they should not abuse this counsel, and use it as an excuse for sitting down in the homes of Saints and friends and wearing out their welcome. What is meant is that they should not antagonize people under the excitement of revivals, but avoid all such gatherings, and spend the time in visiting among the friendly people, and encouraging the Saints in living their religion, and observing the commandments of God. In the very hot months the Elders should not walk more than five or six miles a day, and avoid over-eating, especially greasy foods. If through walking you perspire freely, do not sit in a cold draught and become chilled. This has been the cause of many of our Elders bringing upon themselves unnecessary sickness. Study the laws of health in this direction, as well as committing verses to memory from the Bible; one is as valuable as the other and both belong to the Gospel of salvation, both spiritual and temporal.

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## WHAT IS A "GOSPEL CONVERSATION?"

37. A "gospel conversation" does not mean a few words spoken while urging an individual to accept a tract, but it means a gospel conversation carried on in explaining the principles of our faith.

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## MEANING OF "FAMILY VISITED" AND "RE-VISITED."

38. Where a family has never been visited by any other Elders, it should be reported as a family visited. Where a family has been visited by other Elders, it must

be reported as a family re-visited. By faithfully reporting in this particular, it will give us a clear understanding as to the extent of missionary work done in the particular country the report deals with.

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## BOOK OF MORMON SALES SHOULD BE PUSHED.

39. Each Elder should take pride in having a large book record to his credit. Especially should he endeavor to sell as many copies of the Book of Mormon as possible, and ought never to be without one for sale.

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## INSTRUCTIONS CONCERNING RAILROAD TICKETS.

40. When letters are received containing instructions about railroad tickets, read them carefully and follow them. Never destroy the letter until you thoroughly understand the same.

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## THE LENGTH OF A MISSION.

41. The length of a mission is not two years; sometimes it is longer, and sometimes it is a year, or less than a year. It all depends upon circumstances, and "circumstances" sometimes mean the health of an Elder, the condition of his loved ones at home, or it may mean the amount of more good to be accomplished at home than remaining in the missionary field; but always to the Elder it should mean an honorable release.

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## ELDERS EXPECTING THEIR RELEASE.

42. Elders expecting their release should see to it that sufficient money is on deposit for them so that ar-

rangements can be made for their tickets. At least ten days' notice should be given of the place from which the Elder desires to take the train.

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## VALUE OF AN HONORABLE RELEASE.

43. An Elder's thoughts of home, if his thoughts are directed by the Spirit of God, will never make him homesick. Such an Elder will never be possessed with a desire to return until he can carry with him a consciousness of having done his duty, and bearing the impress of an honorable release stamped upon his countenance, as well as one written over the signature of his Mission President.

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## DON'T FORGET THE DEAR ONES AT HOME.

44. The Elders in the field should not forget their dear ones at home, but at the same time they should not spend too great a portion of their time in writing letters to them.

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## HOW TO BAPTIZE.

45. Having been commissioned with authority to represent our Lord and Master, we should be careful in exercising this power when initiating a convert into the fold of Christ. There is a form given to us to be used in baptizing an applicant into the Church. We are instructed to use these words, calling the candidate by name: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen." Then immerse the candidate in the water and bring him forth from the liquid grave in the likeness of the burial and resurrection of the Son of God.

## HOW TO CONFIRM.

46. In confirming the baptized believer into the Church, there is no form given by revelation, but there are a few suggestions that may be made, by way of counsel to the Elders, that will be very beneficial if remembered. When you attend to this ordinance, do not say, "We lay our hands upon your head TO confirm you a member in the Church," but say, "We lay our hands upon your head AND confirm you a member in the Church." Always use "and," and never the word "to." Another suggestion: It is not necessary in confirming members in the Church to bestow upon them a patriarchal blessing. Leave that for the Patriarchs. As there is no other name given under heaven whereby men can be saved, except that of Jesus Christ, let all be done in His name. A person is properly confirmed a member of the Church if the few following simple words are used: Calling the candidate by name—"In the name of Jesus Christ, and by authority of the Holy Priesthood, we lay our hands upon your head and confirm you a member in the Church of Jesus Christ of Latter-day Saints and say unto you, Receive ye the Holy Ghost. Amen."

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## HOW TO ORDAIN.

47. In this, also, the Elder should be careful and use the word "and" instead of "to." There are but two Priesthoods in the Church, the Melchisedec and the Aaronic. When a person is ordained to an office in the Aaronic Priesthood, the one officiating should, in the name of Jesus Christ and by authority of the Priesthood vested in him, bestow upon the individual the Aaronic Priesthood and then ordain him to the office in that Priesthood whereunto he has been called. He then holds the Aaronic Priesthood, even when laboring in the office of a deacon. In the future, when he is advanced to the office of a teacher or priest, it is not necessary to again



confer on him the Aaronic Priesthood, because he had that conferred upon him at the time of his ordination to the office of a deacon. The same with the Melchisedec Priesthood. When a person is ordained to the office of an Elder he should have bestowed upon him the Holy Melchisedec Priesthood and then be ordained to the office of an Elder. He then holds the Melchisedec Priesthood, and the Aaronic Priesthood, also. The Aaronic Priesthood is an appendage to the Higher Priesthood, and the man who holds the Higher, holds them both. There is no such thing as bestowing simply a portion of the Melchisedec Priesthood upon an individual. When a person is properly ordained to the office of an Elder he has had bestowed upon him the Melchisedec Priesthood, and he holds it all, although he has not the power or authority to act in any other calling excepting the one he has been ordained to. We do not think it is right or proper to create forms in attending to these ordinations where God has not given them to us, but still we have so many inexperienced Elders constantly coming into the field that we do not believe it will grieve the Spirit if we should tell them, without wishing them to accept it as a set form, what we would say if we were to ordain a person to the office of an Elder. Calling him by name, we would say, "By authority of the Priesthood vested in us, we lay our hands upon your head and confer upon you the Holy Melchisedec Priesthood and ordain you to the office of an Elder, and we do this in the name of Jesus Christ. Even so. Amen." If we should lay our hands upon his head and in the name of Jesus Christ ordain him to the office of an Elder, in the Church of Jesus Christ of Latter-day Saints, and confer upon him all the power and authority pertaining to this high and holy calling, without mentioning the Melchisedec Priesthood, he would have it conferred upon him just the same, because the Melchisedec Priesthood is the power and authority of an Elder and goes with it. These simple thoughts, if remembered in connection with the Aaronic Priesthood, will preserve the Elder from mistakes.



## TEMPLE WORK.

48. Saints who are not liable to immigrate and who desire temple work done for their dead, can make satisfactory arrangements through their Conference President, who will report the matter to the Mission President. In this way, and this way only, can work of this character be attended to. The names of all Saints who have died in the Mission, without having gone through the Temple, and who have no living representative to attend to this work for them, should be sent to this office, and this work will be attended to. The Elders must remember that the President of the Church is the only person who can give a recommend to the Temple outside of a regularly organized ward.

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## KEEP A JOURNAL.

49. It is the counsel of the authorities of the Church that the Elders should keep a daily journal, which should contain an account of their travels, their experiences, where they stopped over night, the names of those who were kind to them, and in general a full account of all their labors in the missionary field.

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## HOW TO CONDUCT YOURSELVES.

50. Be dignified and reserved, but not proud and haughty. Remember, you are a minister of the Gospel, a representative of our Lord and Savior Jesus Christ; therefore, you should emulate the example He has set before you, in meekness and humility, in charity and in love for your fellowmen, and in all the virtues of His Gospel. You must not be frivolous in the least degree, and you should be a total stranger to light-mindedness of every nature. If there are any of the principles of

the Gospel which you do not understand, it is better for you to humbly ask your companion for information, and through prayer obtain wisdom from your Father in Heaven, than to argue and contend about such matters before Saints and friends. Don't be presuming, feel at home and at ease, but do not take possession of the house. You should never go to meals in your shirt sleeves. When you take your place at the table, remember the knife was made to cut food, but not to put in your mouth—use the fork for this purpose. Don't rest your elbows on the table; it looks bad. Always use choice language; if you avoid slang, this will be easy enough. Don't have too many correspondents; it occupies too much of the time you have covenanted to give to the work of the Lord. Don't relate your weaknesses to anybody, but keep humble, and ask God to magnify your virtues and cover up your faults. Remember, you are not favoring God by filling this mission: He favors you by permitting you to represent Him. When visiting a house, always ask for the gentleman, and never stop over night at a house unless men are at home.

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### **DON'T BORROW MONEY FROM SAINTS.**

51. This means exactly what it says, and is a strict command to every Elder in the Mission. No Elder can trample this word of warning beneath his feet with impunity. Remember that this means **DON'T BORROW MONEY FROM SAINTS OR FRIENDS.**

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### **TEACH THE LAW OF TITHING TO THE SAINTS.**

52. The Saints should be taught to ponder over the blessings promised to those who pay their tithing honestly. The Lord has said in this day, "He that is tithed

shall not be burned," and "they shall observe this law, or they shall not be found worthy to abide among" His Saints. The Lord, speaking to Israel by the Prophet Malachi, charges them with infidelity and calls them robbers, even the whole nation, because they paid not their tithing. He afterwards entreated of them to obey this law, and promised if they would comply with its requirements that He would pour them out a blessing that there should not be room enough to contain it. A further promise, great and precious, He makes to His people, "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruits before the time in the field, saith the Lord of Hosts." It is also recorded, "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." All should deal honestly with their God, and He will bless them tenfold. There may be some who seek to justify themselves on the plea of poverty. Teach all such to bear in mind the fact that the Lord requires of them nothing but what they can do. The poor above all others should obey the law of tithing that they might claim the fulfillment of the promise, "I will multiply thy substance on thee exceedingly; I will bless thy bread and thy water; and I will take away sickness from the midst of thee." Those who do not pay their tithing are not so poor in purse as they are poor in spirit; and if they do not awaken to their duty, poverty will always be their portion. Those who honestly pay their tithing will perform every other duty which the Gospel enjoins; and will be received into realms of everlasting glory, with the welcome plaudit on their head: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord"—for it must be remembered that we are but merely stewards of all the substance that comes into our hands.

## DAILY HINTS TO MISSIONARIES.

(As they appeared in the ELDER'S JOURNAL.)

The California Mission recently issued the following points to the Elders laboring therein. We copy them because of the good advice they contain:

Keep well. "A sound body bespeaks a sound mind."

Keep neat. "Shun the appearance of evil" by appearing good.

Keep clean. "Cleanliness is akin to Godliness."

Sit and walk with proper grace and dignity. You are in the image of God. Observe decorum everywhere. Study good manners; they are worth more than riches.

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The name of Deity is sacred; avoid vain repetitions of the same.

Speak that suggested by the Holy Spirit and follow its lead.

Talk to the point and when you are through—quit.

Avoid set speeches—*i. e.*, don't be a parrot.

Avoid mannerisms—*i. e.*, odd postures, queer gestures, etc.

Don't boast. "Pride goeth before a fall."

Don't condemn others. Christ came into the world not to condemn, but to save.

Tell what we believe; others know better than we what they believe.

Don't exploit your weaknesses. There is a proper time and place for that.

Don't be dogmatic. Respect other men in their opinions.

Preach Jesus Christ, and Him crucified, and Joseph Smith, His Prophet, and let the mysteries alone.

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Make occasions for preaching and teaching.

Teach the Saints as well as the friend or stranger.

Use the Saints to secure friends, audiences, and hold meetings in their homes.

Don't gossip.

Don't find fault.

Support and defend each other. If you don't no one else will.

At Church greet new-comers kindly, and don't forget the old friends.

Keep the addresses of friends made in your travels and write them when you have returned home so that they may know that you are grateful for kindnesses you have received.

Don't exercise unjust dominion.

Be courageous and diligent. A sluggard in the mission field is dishonest with the Lord.

Be an "is-er" and not a "has-been" nor an "is-to-be."

Work now and all the time for the uplifting of humanity by the Gospel of Christ.

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## COUNSEL TO RETURNING MISSIONARIES.

(By President Joseph F. Smith.)

Service in the Lord's cause is a means toward obtaining a true education, and an education that is worth the name widens the fields of its possessor's usefulness and imparts rest and energy to all his undertakings. One's religion must make him a better son and brother, a more loving husband and father, a stronger citizen; in short, a true man. One's labors in the missionary field broadens his field of vision, vitalizes his energies, enlarges his capacity for good work in any direction and makes of him in every way a stronger and more useful citizen, as well as a more devoted member of the Church. While a missionary is actually engaged in the field he should be wholly a missionary, devoting the best of his energies to the special duties assigned him. When he returns to his home community he is still a missionary in the general sense, but he must remember that he has again taken his place in the ranks of the toilers, to earn his bread by the sweat of his brow. The period of missionary field service is generally too short to permit

a feeling of professionalism to assume any great proportions; and this is as it should be. Returned missionaries ought to be in demand where brave hearts, strong minds and willing hands are wanted. The genius of the gospel is not that of negative goodness—mere absence of what is bad; it stands for aggressive energy well directed, for positive goodness—in short, for work.

We hear much of men who are specially gifted, of geniuses in the world's affairs; and many of us force ourselves to think that we are capable of little and therefore may as well take life easy since we do not belong to that favored class. True, not all are endowed with the same gifts, nor is every one imbued with the strength of a giant; yet every son and daughter of God has received some talent, and each will be held to strict account for the use or misuse to which it is put. The spirit of genius is the spirit of hard work, plodding toil, whole-souled devotion to the labor of the day. Let no one think that any honorable labor is beneath him; harbor no dislike for the work of the hands, but let the mind direct them in skill and energy. The example set by our late beloved President Wilford Woodruff has often been cited abroad and held up for the admiration and emulation of those who are not of us; it is that of most of the leading men of the Church. Even in his old age he did his share of physical toil and rejoiced in his ability to "hoe his row" and hold his own with his grandchildren on the farm. The gospel of Jesus Christ is a practical gospel; it has to deal with natural as well as spiritual matters. Its tools are the Scriptures and the implements of industry. Its sanctuaries are its tabernacles and temples, its workshops and factories and farms. "My son, be up and doing, and the Lord be with thee."

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"Behold, they that have been sent to preach my Gospel among the congregations of the wicked: wherefore I give unto them a commandment thus: 'Thou shalt not idle away thy time.'"—(Doctrine and Covenants, section 60 verse 13.)

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## APPENDIX.

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### SAYINGS OF THE PROPHET JOSEPH SMITH.

1. **Let the Mysteries Alone.**—“O ye Elders of Israel, hearken to my voice, and when you are sent into the world to preach, tell those things ye are sent to tell; preach and cry aloud: ‘Repent ye, for the kingdom of Heaven is at hand; repent and believe the Gospel. Declare the first principles and let the mysteries alone, lest ye be overthrown. Never meddle with the visions of beasts and subjects you do not understand, but preach those things the Lord has told you to preach about—repentance and baptism for the remission of sins.’”

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2. **Unconditional Election to Eternal Life a False Doctrine.**—“If the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who has forfeited his life in the injured laws of his country by shedding innocent blood, for such characters cannot be forgiven until they have paid the last farthing; the prayers of all the ministers in the world could not close the gates of hell against a murderer—unconditional election to eternal life was not taught by the Apostles.”

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3. **Persecution Cannot Stop God’s Work.**—“No unhal-  
lowed hand can stop the work of God from progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may defame; but the truth of God will go forth boldly, nobly and independently, until it has



penetrated every continent, visited every clime, swept every country and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done."

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4. **Who are the Heirs of God?**—"All men who become heirs of God and joint heirs of Jesus Christ will have to receive the fullness of the ordinances of His Kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole."

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5. **Forgiving Your Brethren.**—"Ever keep in exercise the principle of mercy, and be ready to forgive your brother on the first intimation of repentance, and asking forgiveness; and if we even should forgive our brother, or even our enemy, before they repent or ask forgiveness, our Heavenly Father would be equally merciful unto us."

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6. **Necessity of Revelation.**—"If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing toward God in principle, we are going from Him and drawing towards the devil. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power, than many men who are on earth. Hence it needs revelation to assist us, and give us knowledge of the things of God."

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7. **The Correct Principle of Happiness.**—"We came to this earth that we might have a body and present it pure before God in the Celestial Kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing he would prefer a swine's body to having none."



8. **Meaning of Salvation.**—"Salvation means a man's being placed beyond the power of all his enemies. The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life by revelation and the spirit of prophecy, through the power of the Holy Priesthood. It is impossible for a man to be saved in ignorance."

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9. **Blessings Predicated on Obedience.**—"There is a law, irrevocably decreed in Heaven before the foundation of this world, upon which all blessings are predicated; and when we obtain a blessing from God, it is by obedience to the law upon which it is predicated."

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10. **The Key to Apostacy.**—"I will give unto you one of the keys of the mysteries of the Kingdom. It is an eternal principle that has existed with God from all eternity: that man who rises up to condemn others, finding fault with the Church, saying that they are out of the way while he himself is righteous, then know assuredly that that man is in the high road to apostacy; and if he does not repent will apostatize as God lives."

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11. **Principle Underlying the Crucifixion.**—"Many men will say, 'I will never forsake you, but will stand by you at all times.' But the moment you teach them some of the mysteries of the Kingdom of God that are retained in the Heavens, and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death. It was the same principle that crucified the Lord Jesus Christ, and will cause the people to kill the prophets in this generation."

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12. **Equal Religious Privileges.**—"We do not believe it is just to mingle religious influence with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied."

13. **Respect Law and Authority.**—"We believe that every man should be honored in his station; rulers and magistrates, as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws, all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of Heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker."

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14. **When Governments Cannot Exist.**—"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property and the protection of life."

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15. **Freedom of Conscience.**—"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience."

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16. **Constitution of the United States of Divine Origin.**—"The Constitution of the United States is a glorious standard. It is founded in wisdom; it is a Heavenly banner; it is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun; and Mormons, as well as the Presbyterians, and every other denomination, have equal rights to partake of the fruits of this great tree of our national liberty."—(While in Liberty Jail, Clay County, Mo.)

**17. Mormon People Always Loyal.** —“We have never violated the laws of this country; we have every right to live under their protection, and are entitled to all the privileges guaranteed by our State and National Constitution. We have turned the barren, bleak prairies and swamps into beautiful towns, farms and cities, by our industry; and the men who seek our destruction and cry thief, treason, riot, etc., are those who themselves violate the laws, steal and plunder from their neighbors, and seek to destroy the innocent, heralding forth lies to screen themselves from the just punishment of their crimes by bringing destruction upon innocent people. I call God, angels and men to witness that we are innocent of the charges which are heralded forth through the public prints against us by our enemies.”

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**18. Religious Freedom.**—“Meddle not with any man for his religion; for all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to protect.”

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**19.—Thousand Years of Peace.**—“Attempts to promote universal peace have failed. The world has had a fair trial for six thousand years; the Lord will try the seventh thousand Himself: ‘He whose right it is will possess the kingdom, and reign until He has put all things under His feet; iniquity will hide its hoary head, Satan will be bound, and the works of darkness destroyed; righteousness will be put to the line and judgment to the plummet,’ and ‘He that fears the Lord will alone be exalted in that day.’ To bring about this state of things there must of necessity be great confusion among the nations of the earth, ‘distress of nations with perplexity.’”

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**20. Misrepresentation Brings Persecution.**—“Though our religious principles are before the world, ready for the investigation of all men, yet we are aware that the

sole foundation of all the persecution against us has arisen in consequence of calumnies and misrepresentations, without foundation in truth or righteousness. Posterity will yet do us the justice, when our persecutors are equally low in the dust with ourselves, to hand down to succeeding generations the virtuous acts and forbearance of a people who sacrificed their reputation for their religion, and their earthly fortunes and happiness to preserve peace.”—July 25, 1836.

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21. **Forgiving Attitude of the Church.**—“If a people, a community, or a society, can accumulate wealth, increase a worldly fortune, improve in science and arts, rise to eminence in the eyes of the public, surmount difficulties so much as to bid defiance to poverty and wretchedness, it must be a new creation, a race of beings superhuman. But in all our poverty and want, we have yet to learn for the first time that we are not industrious and temperate, and wherein we have not always been the last to retaliate or resent an injury, and the first to overlook and forgive.”

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22. **The Reason Confusion Exists.**—“It has been the design of Jehovah, from the commencement of the world, and is His purpose now, to regulate the affairs of the world in His own time, and to stand as Head of the universe, and take the reins of government in His own hand. When that is done, judgment will be administered in righteousness; anarchy and confusion will be destroyed, and ‘nations will learn war no more.’ It is for want of this great governing principle that all this confusion has existed.”

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23. **Church and State.**—We do not believe it is just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members as citizens, denied.

24. **God the Author of Mormonism.**—"Hell may pour forth its rage like the burning lava of Mt. Vesuvius, or of Etna, or of the most terrible of burning mountains; and yet shall Mormonism stand! Water, fire, truth, and God are all realities. Truth is Mormonism! God is the Author of it! He is our shield. It is by Him we received our birth. It was by His voice that we were called to a dispensation of His Gospel, in the beginning of the fullness of times. It was by Him we received the Book of Mormon; and it is by Him that we remain unto this day; and by Him we shall remain, if it shall be for our glory; and for His Almighty name, we are determined to endure tribulation as good soldiers unto the end."—(In Liberty, Mo., Jail, March 25, 1839.)

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25. **The Value of Friendship.**—"Those who have not been enclosed in the walls of prison without cause or provocation, can have but little idea how sweet the voice of a friend is! One token of friendship from any source whatever awakens and calls into action every sympathetic feeling; it brings up in an instant everything that is past; it seizes the present with the avidity of lightning; it grasps after the future with the fierceness of a tiger; it moves the mind backward and forward, from one thing to another, until finally all enmity, malice, hatred and past differences, misunderstandings and mismanagements are slain victorious at the feet of hope."—(In Liberty Jail, Clay County, Mo., March 25, 1839.)

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26. **Vengeance Is the Lord's.**—"We have been driven time after time, and that without cause; and smitten again and again, and that without provocation, until we have proved the world with kindness, and the world has proved us, that we have no designs against any man or set of men; that we injure no man; that we are peaceable with all men, minding our own business, and our business only. We have suffered our rights and our liberties to be taken from us; we have not avenged ourselves of those wrongs; we have appealed to magistrates,

to sheriffs, to judges, to the government and to the President of the United States—all in vain; yet we have yielded peacefully to all these things. We have not complained at the Great God; we murmured not, but peacefully left all, and retired into the back country, in the broad and wild prairies, in the barren and desolate plains, and there commenced anew; making the desolate places to bud and blossom as the rose.”—(September 1, 1838.)

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**27. God Uses the Unlearned.**—“By the power of God I translated the Book of Mormon from hieroglyphics, the knowledge of which was lost to the world; in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom and multiplied ignorance of eighteen centuries, with a new revelation, which—if they would receive the everlasting gospel—would open the eyes of more than eight hundred millions of people and make ‘plain the old paths,’ wherein if a man walk in all the ordinances of God blameless, he shall inherit eternal life.”—(Nov. 13, 1843.)

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**28. Whatever God Commands Is Right.**—“We cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know, unless we comply with or keep those we have already received. That which is wrong under one circumstance may be, and often is, right under another. God said, ‘Thou shalt not kill’; at another time He said, ‘Thou shalt utterly destroy.’ This is the principle of which the government of Heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof until long after the events transpire. If we seek first the kingdom of God, all good things will be added. So with Solomon; first he asked wisdom, and God gave it him, and with it every desire of his heart, even things which might be considered abominable to all



who understand the order of Heaven only in part, but which, in reality, were right, because God gave and sanctioned them by special revelation.”—(August 25, 1842.)

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**29. Persecution the Saint's Legacy.**—“Marvel not if you are persecuted, but remember the words of the Savior: ‘The servant is not above his Lord; if they have persecuted me, they will persecute you also’; and that all the afflictions through which the Saints have passed are the fulfillment of the words of the prophets which have spoken since the world began. We shall, therefore, do well to discern the signs of the times, as we pass along, that the day of the Lord may not ‘overtake us as a thief in the night.’ Afflictions, persecutions, imprisonments and death, we must expect, according to the Scriptures, which tell us that the blood of those whose souls were under the altar could not be avenged on them that dwell on the earth, until their brethren should be slain as they were.”—(April 22, 1839.)

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**30. Ask No Favors of Our Enemies.**—“We glory in our tribulation, because we know that God is with us, that He is our friend, and that He will save our souls. We do not care for them that can kill the body; they cannot harm our souls. We ask no favors at the hands of mobs, nor of the world, nor of the devil, nor of his emissaries the dissenters, and those who love, and make, and swear falsehoods, to take away our lives.”—(Liberty Jail, Missouri, Sunday, December 16, 1838.)

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**31. The Path of the Just.**—“Seek to know God in your closets, call upon Him in the fields. Follow the directions of the Book of Mormon, and pray over and for your families, your cattle, your flocks, your herds, your corn and all things that you possess; ask the blessings of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God, and then you will be able more perfectly to understand the

difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day.”—(June 15, 1843.)

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32. **The True Spirit of Phrophecy.**—“Salvation cannot come without a revelation; it is vain for any one to minister without it. No man is a minister of Jessu Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and of hell, and have never seen either; and I will say that no man **knows** these things without this.”—(June, 1839.)

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33. **Our Lives on the Altar to Defend the Constitution.**—“Our troubles are invariably brought upon us by falsehoods and misrepresentations by designing men. We have ever held ourselves amenable to the law; and for myself, Sir, I am ever ready to conform to and support the laws and Constitution, **EVEN AT THE EXPENSE OF MY LIFE.** I have never in the least offered any resistance to the law or lawful process, which is a well-known fact to the public.”—(In a letter to Governor Ford of Illinois, written at Nauvoo, June 22, 1844, five days before his martyrdom.)

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34. **Danger of Condemning the Priesthood.**—“O ye Twelve! and all Saints! profit by this important key—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it that you do **not** betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto **man** in this world or that which is to come. Yea, in all **your** kickings and flounderings, see to it that you do not this



thing, lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren. I will give unto you one of the keys of the mysteries of the Kingdom. It is an eternal principle that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly that that man is in the highroad to apostacy; and if he does not repent, will apostatize, as God lives.”—(July 2, 1839, at a meeting of the Twelve and some of the Seventies.)

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**35. All Things Known from the Beginning.**— —“The great Jehovah contemplated the whole of the events connected with the earth, pertaining to the plan of salvation, before it rolled into existence, or even the morning stars sung together for joy; the past, the present and the future were, and are, with Him, ONE ETERNAL NOW. He knew of the fall of Adam, the iniquities of the antediluvians, of the depth of iniquity that would be connected with the human family, their weakness and strength, their power and glory, apostacies, their crimes, their righteousness and iniquity; He knew the plan of salvation, and pointed it out; He was acquainted with the situation of all nations, and with their destiny. He ordered all things according to their several circumstances and the laws of the kingdom of God, whether in this world or the world to come.”

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**36. The Principle of the Godhead.**—“There is much said about God and the Godhead. The Scriptures say there are Gods many and Lords many, but to us there is but one living and true God, and the heaven of heavens could not contain Him, for He took the liberty to go into other heavens. The teachers of the day say that the Father is God, the Son is God, and the Holy Ghost is God, and they are all in one body and one God. Jesus prays that those that the Father had given Him out of the world might be made one in us, as we are one; but

if they were to be stuffed into one person, it would make a great big God. Peter and Stephen testify that they saw the Son of Man standing on the right hand of God. Any person that has seen the heavens opened knows that there are three personages in the heavens who hold the keys of power, and one presides over all. If any man attempts to refute what I say, after I have made it plain, let him be accursed. As the Father hath power in Himself, so hath the Son power in Himself, to lay down His life and take it again. So He has a body of His own. The Son doeth what He hath seen the Father do; then the Father hath some day laid down His life and taken it again; so He has a body of His own; each one will be in His own body; and yet the sectarian world believe the body of the Son is stuffed into the Father's.—(Sunday, June 11, 1843.)

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**37. Introducing the Gospel to Strangers.**—"It should be the duty of Elders, when they enter into any house, to let their labors and warning voice be unto the master of that house; and if he receive the Gospel, then he may extend his influence to his wife also, with consent, that peradventure she may receive the Gospel; but if a man receive not the Gospel, but gives his consent that his wife may receive it, then let her receive it. But if the man forbid his wife, or his children before they are of age, to receive the Gospel, then it should be the duty of the Elder to go his way and use no influence against him; and let the responsibility be upon his head. Shake off the dust of thy feet as a testimony against him, and your skirts shall then be clean of their souls."

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**38. When Men Cannot be Saved.**—"When a man begins to be an enemy to this work, he hunts me; he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war like the devil, and awful is the consequence.—(April 6, 1844.)

39. **Self-Glorification the Test of Vanity.**—"Time and experience will teach us more and more how easily falsehood gains credence with mankind in general, rather than the truth; but especially in taking into consideration the plan of salvation. The plain simple order of the Gospel of Jesus Christ never has been discerned or acknowledged as the truth, except by a few—among whom were 'not many wise men after the flesh, not many mighty, not many noble'; whilst the majority have contented themselves with their own private opinions, or have adopted those of others, according to their address, their philosophy, their formula, their policy or their finesse may have attracted their attention, or pleased their taste. But, sir, of all the other criterions whereby we may judge of the vanity of these things, one will be always found true—namely, that we will always find such characters glorifying in their own wisdom and their own works; whilst the humble Saint gives all the glory to God the Father, and to His Son Jesus Christ, whose yoke is easy, and whose burden is light, and who told His disciples that unless they became like little children they could not enter the Kingdom of Heaven."—(September 11, 1839.)

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40. **The Road to Exaltation.**—"When you climb a ladder you must begin at the bottom and ascend step by step until you arrive at the top; and so it is with the principles of the Gospel; you must begin with the first and go on until you have learned all the principles of exaltation."

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41. **The Glory of the Martyrs.**—"Although some of our beloved brethren have had to seal their testimony with their blood, and have died martyrs to the cause of truth, yet 'short though bitter was their pain, everlasting is their joy.' Let us not sorrow as 'those without hope'; the time is fast approaching when we shall see them again and rejoice together, without being afraid of wicked men. Yes, those who have slept in Christ, shall He bring with Him, and admired by all those who be-

lieve; but to take vengeance upon His enemies and all those who obey not the Gospel. At that time the hearts of the widows and fatherless shall be comforted, and every tear shall be wiped from off their faces. The trials they have had to pass through shall work together for their good, and prepare them for the society of those who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.”—(April 22, 1839.)

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**42. The Saving Power of Knowledge.**—“Knowledge saves a man, and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation.”

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**43. Power of the Adversary.**—“It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fulness of the Gospel. The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God hath inspired me to teach to this generation.”—(Joseph Smith, before the Nauvoo Legion, June 18, 1844.)

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**44. The Prophet’s Enduring Testimony of Hyrum, the Patriarch.**—“Brother Hyrum, what a faithful heart you have got! Oh, may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! Oh, how many are the sorrows we have shared together! And again we find ourselves shackled by the unrelenting hand of oppression. Hyrum, thy name shall be written in the Book of the Law of the Lord, for those who come after to look upon, that they may pattern after Thy works.”—(The Prophet Joseph Smith in his written account of meeting his brother Hyrum on the night of August 11th, 1842, after a long separation imposed by persecution.)

45. **The Twelve Admonished to Stand Firm.**—"If I am taken away, upon you, the Twelve, will rest the responsibility of leading this people; and do not be bluffed off by any man. Go forward in the path of your duty, though you walk into death. If you will be hold and maintain your ground, the great God will sustain you."—(Joseph Smith, the Prophet, to the Twelve, when they received their endowments in the Spring of 1844.)

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46. **Human Laws Should Not Fetter the Conscience**—"We believe that religion is instituted of God, and that men are answerable to Him, and Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul."

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47. **Tribulation, Joseph's Second Nature.**—"As for perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world for some good end, or bad, as you may choose to call it. Judge ye for yourselves. God knoweth all these things, whether it be good or bad, but nevertheless, deep water is what I want to swim in. It all has become a second nature to me, and I feel like Paul, to glory in tribulation, for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it."

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48. **The Power of Divine Love.**—"Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God is not content with

blessing his family alone, but ranges through the whole world anxious to bless the whole human race."

49. **No Other Way to Be Saved.**—"Baptism is a sign to God, to angels and to heaven, that we do the will of God; and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved and enter the Kingdom of God, except faith in Jesus Christ, repentance and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost."

50. **The Key to Saving Our Dead.**—"There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy who have not committed the unpardonable sin, which hath no forgiveness, neither in this world nor in the world to come. There is a way to release the spirit of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation."

51. **Creating the World Out of Nothing.**—"You ask the learned doctors why they say the world was made out of nothing and they will answer, 'Don't the Bible say He created the world?' And they infer from the word 'create' that it must have been made out of nothing. Now the word 'create' came from the word 'baurau,' which does not mean to create out of nothing; it means to organize, the same as a man would organize materials and build a ship. Hence we infer that God had materials to organize the world out of chaos—chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time He had. The pure principles of element are principles which can never be destroyed; they may be organized and reorganized, but not destroyed. They had no beginning and can have no end."—(Joseph Smith, at King Follett's funeral, April, 1844.)















































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